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ALL DAY.

All day, all day the shuttles fly
Across the noisy loom;
All day, all day the maidens sigh
Adown the busy room.
All day, all day the big machines
And belted pulleys play;
All day, all day the same old scenes
All day, all day.

All day, all day the foreman's eyes
Sweep o'er the hum-drum place;
All day, all day a grim expression lies
Upon his changeless face.
All day, all day a thousand feet
Tread through the weary way;
All day, all day to labor's beat.
All day, all day.

All day, all day the pent souls yearn
For freedom from the toll;
All day, all day, the pulleys turn,
Begrimed with dust and oil.
All day, all day the toiler's fate
Tis drudge or never pay;
All day, all day the endless gait.
All day, all day.

—New York Star.

The Passing Show.

BY IGNORUS.

THE P.L.L. Executive has decided to hold its special conference in August, "to consider the attitude adopted by certain State Labor members in regard to the referendum proposals." The resolutions bearing on this family dispute will be formulated at the conference, when Messrs. Hughes and Holman are expected to entertain the public with an exhibition of oratory and other side shows. When (legal) Greek meets (legal) Greek, then will come the tug of war!

At last the N.S.W. State "Labor" Government has had to acknowledge through its public actions that the supposed line of demarcation between themselves, the "great Liberal party," and the microscopic Independent Party is an imaginary line without parts or magnitude. They have striven so hard, both through their leader, Mr. McGowen in England and their Ministers in the State to make it apparent that they were not in power to represent the workers, but all parties in the State, that they have finally succeeded in killing the small amount of Labor soul they possessed and are now wandering as soulless, and damned shades through the Hades of discredited and unsuccessful opportunism. As onlookers, we Socialists see the funny side of the discomfiture of the Ministerial Mr. "Face Every-way," and the serious side for the rank and file who were prepared to back some sort of real Labor representation, but who discovered when too late that they had sent Liberals, dressed up to look like Labor, to potter round marking time, while their Jimmy and his retinue, were at the coronation. "What, touch the Coercion Bill? Oh, dear no; we represent all parties in the community, and Mr. Hoskins is the dear and trusted friend and ally of Messrs. Beeby and Dooley! What, nationalise the land? Not much, we represent all interests in the community, and the sacred rights of property must not be interfered with." And so on and so on. But when the death-cold hand of Government defeat grips the "Labor" Ministry, Hoskins, their beloved friend and ally, cables to Wade, "I am delighted. May God give you strength in the coming battle to uphold the British flag, the cause of Liberalism, and freedom for the people." Hoskins of course knows something about "the freedom of the people" because he owns so many wages slaves. But as long as the people continue to believe that either Mr. Hoskins or a middle-class "Labor" Government stand for "freedom for the people" so long will they be deluded by Labor fakirs who exploit the revolutionary enthusiasms of the workers, and who, while roaring behind the mask of the Socialist lion, are all the time bleating to the wolf of Capitalism to come and destroy the lion. Nothing but Socialism, revolutionary Socialism, can save the workers; and no one but themselves can help in their salvation. Let them get busy, and begin the real work of their own salvation, by refusing to return to Parliament any candidate who does not stand for Revolutionary Socialism.

Commenting on our comrade W. T. Mills' interview with the editor of the *Mooriland Worker*, we have grave doubts about the soundness of his judgment when he states that "Socialism is nearer here than in Ame-

rica, or anywhere else, so far as Socialism can be established within a British Dependency without the co-operation of the whole Empire." He had previously emphasised the advanced social reform legislation which characterises New Zealand and the States of Australia. But social reform is not Socialism nor anything approaching it; and industrial development is so slightly advanced in these States, as compared with America and Great Britain, that Socialism would be infinitely harder to establish here than in either of those two countries, where the evolution of Trusts, and the elimination of the small employer have prepared the way for a change of ownership. If anyone requires a practical object lesson in the difficulties of putting into practice communal ownership in the Australian States, let him watch the present Labor Party of New South Wales being keel-hauled by the small farmers and dairymen of the State on the subject of the abolition of the freehold. Not much Socialism among these jokers who sweat their own wives and children and cling to the title of a few miserable acres, when, if only their economic eyes could be opened, they, as members of the community, could have a share in all the million acres of the present sham "Commonwealth." Doubtless, also, the ideal is (as W. T. Mills states) that "Labor" and Socialism should be fighting in the same camp and have all their enemies in front of them. But before this can be accomplished "Labor" (as represented by the various Labor Parties in power) must change its ideal from a crawling desire to obtain honor for itself under the existing economic and social system, and must become to that extent revolutionary that all palliatives and social legislation must be forced forward by a dynamic, as opposed to a static inspiration. It must drop leaders who talk about having "killed the revolutionary Socialist," and it must go in wholeheartedly for the education and organization of Labor on industrial lines, instead of merely compelling its vote for political purposes.

It is evident, at least, that some of the Public School teachers have no conception of the dignity of their profession, nor of the value of their work to the community. That, of course, is due to commercialism and the capitalist system, which dull the edge of any ideal unconnected with money getting, and place false values on what is worthless, while they starve and neglect the most precious and vital work of preparing and training the citizens of the future. At the meeting of teachers in the Trades Hall on July 16th, called with the object of forming a Teachers' Union, Mr. A. G. Manson is reported to have said, in his speech against the proposal: "It was different with the railway and tramway men. They worked under a separate commission, and earned the money they were paid. Teachers did not." When objections were raised he explained this remark by adding: "Well, the Education Department contributed nothing to the revenue!" To what purpose, then, we may well ask, is this waste of education? John Ruskin gives us the answer: "The only wealth is life, and that country is the wealthiest which has the largest number of healthy and happy citizens." That is where the Education Department should come in, Mr. Manson, in contributing to the revenue; and if your hard, grudging, money-bemused brain cannot take in that simple elemental fact in political economy, why you are not fit to teach and develop the intellects and souls of our little children. Read, Mr. Manson, what that martyr to the cause of education, Francisco Ferrer, wrote about the value of education; and never dare again to suggest that teachers do not earn their money because the results in pounds, shillings, and pence are not paid into the revenue! Raise your ideals, Mr. Manson, to the ideals of the Socialists, who, under the Co-operative Commonwealth will give the highest rewards the community can bestow to those who are contributing towards the creation of "the only wealth, which is life."

Lithgow is once more going strong in the "industrial trouble" line. The manager of the Ironworks Tunnel colliery, Mr. Spooner (who distinguished himself by interrupting our comrade Holland, when he was speaking there in March), came into collision with Mr. J. Cairns, lodge delegate, over granting him permission to be absent from work to attend a general meeting of the district delegates. This, of course, is all part

of the Hoskins policy of breaking up Unionism; and, as Cairns attended the meeting, and thereby roused Spooner's ire, this latter declared he would not allow Cairns to again enter the mine. Cairns' lodge twice attempted a peaceful settlement, but when they were met in an unfriendly spirit they decided that if the delegate were still refused admission to the mine, the shifts at the colliery should refuse to go to work. As a result of shortage of coal, Hoskins' ironworks have to stop, and that gentleman, seeing his unrighteous profits threatened, has been in active telegraphic communication with Mr. Beeby, imploring him to come up and settle the strike. Mr. Beeby, who has troubles of his own (and of his own making) on hand just now, refuses to be drawn, and the situation to-day (July 24th) is that the miners have again met and decided not to go back under the same conditions as prevailed before they went out. They don't believe in Hoskins' suggestion of putting the 2d per ton in dispute into a trust fund until the matter has been decided by a Wages Board, and they are showing their wisdom by keeping Mr. Hoskins and his ironworks short of coal until he sees his way clear to meet their demands. But if only the workers of Lithgow were organized industrially, their demands might take the shape of pounds instead of pence, and Mr. Hoskins might be wiped off the employers' slate.

A writer in the *Worker* on "War and its makers" arraigns the whole system of modern war preparations as being in effect one form of war. "It has to be remembered that war nowadays is an industry. There are millions of money invested in it. It employs millions of men. . . . The piling up of armaments is war. Navies and armies must be maintained, and continually increased, to provide high positions and higher emoluments to the ruling classes, and their sons, and nephews, and brothers-in-law, and keep the gun factories and the ship yards in the full tide of profit making; and foster the great loan industry, and yield a fattening usury to the Lord Shylocks of the money markets. That is war. It imposes a terrible strain upon the people who have to bear the burden of it. It takes vast numbers of men from the ranks of the wealth producers, and turns them into potential destroyers of wealth." With all this we Socialists absolutely agree; but we would ask the owners and inspirers of the *Worker* why, then, does the Labor party, when in power, force this condition of war on the people of Australia? Why does the Federal Labor Ministry initiate this insidious "industry, in which millions of money are invested and millions of men employed?" What about the State small arms factory at Lithgow? What about the "Destroyers" which have been toasted at banquets and launched on waves of champagne? From the bonuses paid by the government to Hoskins at Lithgow for the manufacturing of iron and steel, to the Government docks, the projected Government coal mines, and all the industries large and small attendant on militarism—is not this Labor Government responsible for fostering its war industry? Is not the war just behind this drilling of children? Will not the curse of war, and its consequences, be on all those who have introduced to this country the "piling up of armaments" and the clatter and strut of "a war mongering class?"

Why, out of their own mouths, from the columns of their own paper, the "Labor" party, with its military policy, is condemned! Further on in the same article the writer has the impudence to cite the solidarity of the vote of 3,500,000 class conscious Social Democrats against conscription and militarism as being in line with "Labor" endeavors towards pacifism; and remarks: "When the government of the organized workers control the destinies of Germany, France, America, Great Britain, and her overseas dominions, war will cease. Not before." It certainly will not cease then if "the Government of the organized workers of Australia" is in the same ignorant and reactionary frame of mind as it is now. The capitalists who have money invested in these States are calling out, as they do in every capitalist country, for armaments to protect their plunder, and "the Government of the organized workers," who pride themselves on "representing all parties" hastens obsequiously to do the will of the capitalists and start in this country the

"war industry." Very different is the conduct of the German Socialists. They will have nothing to do with the State as at present constituted; the last thing they desire to do is to represent all parties. The "war industry" they are interested in is the industrial war, forced upon them by the exploitation of capitalists. Let the present Labor Party of Australia attempt to obtain representation at the next International Socialist Congress at Vienna with this tin kettle of conscription tied to its tail, and it will then learn for the first time in its life what Socialist solidarity means; for a wave of Socialist censure will break over and drench this military squib of the Australian Labor Party, and dump its powder for many years to come.

The Queensland *Daily Mercury*, of June 11, has an article headed "Society of Free Workers," in which it pushes the claims of a seah organisation which "is to bring about between the employer and the men full confidence and trust in each other." The employers have, for a good many years now, been trying various "confidence tricks" on their men, such as the bonus system, wages boards, courts of arbitration, etc., and when these haven't succeeded on ALL the men, the employers have always held in reserve, and used when they thought necessary, legions and ball cartridges. But now that the workers have in THE INTERNATIONAL SOCIALIST an organ really representing themselves and interpreting the wiles of cosmopolitan capitalism, from the point of view of international industrialism, they are able to point out to each other the feeble fallacies of the various "confidence tricks," in which is included this latest stand of the thimble-rigging capitalists, with its catch title, "Society of Free Workers." Don't forget, you unionists, that the free workers are never backward in taking advantage of the benefits the strikers gain when they and their families sacrifice, in the cause of the solidarity of Labor, comfort, health, eye, often even life itself! The article tells us that, thanks to Conciliation and Arbitration Acts, for which this precious Society stands, "In Queensland wages have been raised 20 per cent, and in the other States corresponding advantages have been secured under the influence of modern legal machinery." We may well ask, considering cane cutters and mill workers in Queensland are now striking for an advance on 12s an hour, why this "Free Workers' Society" has not done something to give these men a living wage before allowing them to resort to what it calls in this article a "senseless strike?"

We smiled when we read of the 748,000 free workers in America who are helping to bring about an industrial millennium, "with the result that there is less lawlessness and coercion, more harmony between employers and employed, and greater peace in the industrial world." We don't know with what sort of a telescope the writer of the article in the *Daily Mercury* has been looking lately at things industrial in America; but we should advise him to give it away on the first occasion to Rockefeller or Morgan, and trust in future to his own eyesight. Why, there is no capitalist country in the world where the capitalists fight with the gloves off as they do in the United States; and where the workers, driven to extremity by capitalist exploitation and the brute power of the trusts, are organising through Industrial Unionism for direct action and the general strike! "Peace in the industrial world!"; that will never come, Mr. Free Unionist, through your smooching to "Parliament in its wisdom." The best way to cure you and your friends of that idea is to go and listen to "Parliament in its folly"; and to note how coolly Mr. Beeby, for instance, drops out of his Industrial Arbitration Bill the children of the rural workers, whom it should be his first duty to protect! Abraham Lincoln is also quoted by the writer of the article as having said: "I like to see the man proud of the place in which he lives and works, and I like to see the man solve and work that the place is proud of him." We agree with the sentiment and the ideal of Abraham Lincoln; but his ideal will never be realised until wage slavery is swept away, till the workers own the means for producing wealth, and till they receive their due share of the wealth they produce; in other words, till they give up asking for tuppences and believing in Free Workers' Societies; but organise together to ask for the earth and see that they get it.

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One thing ought to be aimed at by all men: that the interest of each individually, and of all collectively, should be the same; for if each should grasp at his individual interest, all human society will be dissolved.

CICERO.

The Labor Party & Land Monopoly

BY W. R. W.

THE State Labor Party has again blundered into trouble. This time the land question is the cause of its upsetting.

Men have always fought about the land. The few exploiters of all nations have always made laws to give themselves the ownership of the land, and the dispossessed many, feeling themselves enslaved, have grumbled, revolted and fought in vain.

As far back as human records take us, the feud between landowners and land-users has existed, and nation after nation has been destroyed because this class struggle has not been settled on right lines.

The ancient Israelites were quite familiar with the fact that land monopoly was fatal, and one of their Mosaic laws declared that the land should not be sold forever from the people, and that it should revert back to them every 50 years.

Their story of Joseph's rule in Egypt tells of his attempt to nationalise the land by buying the landowners out in famine time, when prices were low, and lets us see, incidentally, what a sad state of things existed in their day, and how they attempted to take the land from the exploiters and restore it to the people.

Of the fall of the great Roman Empire, many volumes have been written, but all that great historians have so written, has been crystallised by Pliny into four pregnant words—"Great estates overthrew Italy."

Great estates have always been the trouble, and to-day, we can see the different European nations going the way of the older empires, for "great estates" are overthrowing them.

The statesmen of present-day nations are Nietzscheans, believing in the ancient political system of aristocracy and slavery, under which the masses of the people were alienated from the soil, a portion of them tilling the soil as slaves, while an aristocracy ruled over all as owners.

It does not concern statesmen to reflect that such a system did not last in the past, that great estates and

slavery swept away and destroyed the most powerful empires, and that present states are tending to the same goal of destruction, they are only concerned in staving off the (for them) evil day of revolution, and in rivetting faster the fetters which bind the masses.

Land monopoly, they think, has served their class well in the past, and is serving their turn to-day, so "eat, drink, and be merry, for tomorrow we die" is their motto.

The statesmen of young states like Australia, New Zealand, and South Africa, are following in the footsteps of the older European ones. Seeing what a good thing land monopoly is for the exploiters, they, from the commencement, hastened to build up the system and get into the ranks of the exploiters.

The State and Federal Labor governments are following in the footsteps of their predecessors, and the whole Labor Party of Australia is governed by land monopolists.

The Federal Attorney-General, W. M. Hughes, recently led an armed force to evict one of his tenants from one of his farms, but how many of his colleagues are there engaged in exploiting the users of land, whose secret operations we hear nothing about?

Prior to the last Federal and State elections, a majority of the people demanded the abolition of land monopoly, and they elected W. M. Hughes and his colleagues, and J. McGowen, another monopolist, and his colleagues, to carry out the work.

Beyond getting over a million of land revenue for itself, the Federal government has done nothing; and the State government has got up a wrangle with its Liberal opponents over the respective merits of freehold and leasehold.

Previous governments divorced the people from the land by a system of freehold and prohibitive prices, and the Labor government is trying to institute a leasing system, under which land users will have to pay the State similar prices to those charged by private landowners.

The land-owners in the labor and liberal camps will take care that the people do not get government leases cheaper than private ones.

The bogus "Farmers' and Settlers' Association" is just now declaring war—or pretending to—against the leasehold system, on the ground that it will cheapen land to land users; and the Political Labor Party is preparing to enter into the contest, in the full belief that State ownership will mean cheap land for those who want to use it.

The leaders of both parties probably know that no such effects will follow the introduction of the leasing system, for they know well enough that so long as they are left to administer the system, no land user will be allowed to get State land cheaper or even as cheaply as private land.

The States have had control of Australia's vast estate since the foundation of government here, but monopolist statesmen have always seen to it that no land user got land unless he paid dearly for it.

This has been the curse of all countries: those who wanted, or were compelled, to use land, had to bargain with its owners for it, and pay an almost prohibitive price to be allowed to do so, and the State in Australia has followed the example of private owners, and has kept on raising the price of its land, until at last the people are compelled to demand some remedy.

And the men whom the people have elected to abolish the abuse, are organising a sham fight with the defenders of the freehold system. The Labor government, with pretended zeal, is seeking to substitute leasing for selling, and if it is successful, the leases will be sold, and the old ballot evil will flourish while thousands are kept from using the land.

The people want cheap land, and they have elected those who are interested in keeping the price of land up, to cheapen it for them.

The people know what they want. In spite of all the talk about the evils of cheap land, the people know that the prices charged by the monopolists—both private and governmental—constitute an evil. But they do not know how to abolish the evil.

Statesmen have led the people in the wrong direction, in the direction of dear land, and the Labor Party is going in the same direction along a different road; whereas, the way out of the trouble is the way back—a complete reversal of the policies of the Liberal and Labor Parties.

The land should be free to all, and any private owner who charges for the right to use land is an exploiter. If the State imitates the private exploiter, it is no less an exploiter. Whether the government calls itself Liberal or Labor makes no difference, it is an exploiting government, and a slight examination will generally reveal the fact that both Liberal and Labor governments, with the parties which support them, are controlled by landowners who are little better than sharks.

No land-speculator can legislate for cheap land. It is against his interests, and as Kossuth once remarked, "It is interests that govern."

If the land users want free land, they must get rid of the land speculators, or they will never get it.

The organ of the Labor party, the *Worker*, says: "Let it be said at once that the farmers themselves are largely to blame. By making a fetish of freehold they have played right into the hands of the monopolist. All along the line the monopolist has cunningly deluded the farmers, and made cats' paws of them."

And the *Worker* in advising them to abandon freehold in favor of leasehold, is endeavoring to popularise the fetish of leasehold—a proposal simply to swap masters.

The farmers want free land: and all (excepting monopolists) are interested and disastrously affected if farmers are prevented from using the land. We want every farmer's labor to be applied to land freely, so that every ounce of wealth may be produced, and a system which shuts thousands of able-bodied men, who want to use land, off it, and keeps them balloting year after year, is a failure.

The *Worker*, and the Labor party, know how much capitalists are interested in having a large army of unemployed—the unemployed man is their weapon against the man who is employed. In a similar way, the land monopolists are interested in having a large army of land-seekers bidding against each other and sending the prices up.

Will the leasing system cure this? Anyone who has observed how the different governments of the past have kept thousands off the land, kept them running fruitlessly to different land-ballots, depositing hundreds of thousands of pounds which they were prevented from using upon land, must see that it will not. The monopolists, who constitute the government, will see that no man gets a lease unless he pays dearly for it.

It is this knowledge which alarms the genuine farmers or other land users. They know that private land-monopoly is fatal, and also that state monopoly is no better, and they clamor for freedom from both. They want freehold—land absolutely freed from both private and state monopolists. And why should they not have it?

Why should a man be prevented from settling upon and using land which he finds vacant? Does he injure anyone, other than the monopolists, by producing wealth and founding a home and rearing a family? Why should he be compelled to go with his life's savings to some monopolist to bargain for the privi-

lege to use a part of the earth which he finds vacant? Why should he be compelled to waste years of his life in entering government land ballots, only to come to the conclusion that it is hopeless doing so, and that he had better at first have gone to the private monopolist?

The State Labor government is already a landlord over the "Rocks" area, and according to the tenants, the State Labor government is a notorious rack-renter, an unjust landlord who favors one tenant against another, and overloads the system by a crowd of officials.

The way out is the way back. We must go in the direction of freedom from the parchment entanglements of land monopoly. The land must be socialised and free to all who want to use it. Occupancy and use should be the only title, and land found vacant and unused should be open to anyone.

Let the Labor party think over it, and it must see that a system of free land—not the bogus system of freehold advocated by the press and the (anti-) "Farmers' and Settlers' Association"—would injure no one but the monopolists.

Let every man dwell upon one little lot, free from rent and the operations of speculators, monopolists, and statesmen.

The Alleged Shortage of Labor.

BY MAX.

RECENTLY the capitalist press has dolefully doped their readers with a dismal tale to the effect that manufacturers are unable to execute orders, enterprise is stifled, trade disorganised, and the vast resources of the country lie undeveloped owing to the scarcity of labor.

Employers bitterly bewail that thousands of trouters, etc., cannot be finished owing to the lack of so many hands, not human beings but hands, simply "hands," counted up as if they were cattle.

For of such is the dignity of labor! The fact that charity organisations, highly respectable Christian organisations, tell tales of men out of work, and of poverty-stricken families, gives the lie to their own supporters.

That men in Sydney can be hired at a paltry wage to scab on the cane workers in Queensland is tantamount to a refutation of the alleged shortage of labor.

There are other facts too numerous to mention that make it obvious that Sydney, like every other large city, has a large army of unemployed.

When an industrial crisis is on, or slackness of trade makes the unemployment evil glaringly obvious, we hear nothing about work for the unemployed.

Politicians and pressmen have no time for them.

They are lazy beggars who won't work!

Pompous city philanthropists do not petition the government to provide work for the workless.

Just fancy employers being asked to provide employment with their money for the loafers!

What? The idea is preposterous and absurd that we, the Almighty Fat, should spend a penny to help these miserable derelicts.

Circumstances alter cases.

There is an alleged shortage of labor in certain trades. Instantly deputations of employers are sent demanding that the State should import labor to—er, shall we say, fill up our empty spaces, facilitate industry, and strengthen our defence forces.

Advance, Australia fair!

In plain English the labor ministry must import cheap wage slaves to fill our sweatshops at the expense of the Australian workers.

Preference for unionists did you say?

Oh yes, they will get preference in the neck.

Indirectly, Fat wishes to glut the

labor market, displace unionists, and strengthen the hold of militarism in Australia.

In various ways the function of the Government is to help private enterprise to rob the people.

Therefore Labor members are discreetly silent on this immigration question, because they are on the horns of a dilemma.

The manufacturer and cocky farmer want cheap labor; the unions do not. Therefore labor members, by committing themselves to either policy, stand to lose votes.

Votes being the shrine of the opportunist politicians, they hold their tongues.

Of course, a real Labor Ministry would utterly repudiate the idea that Australian workers should spend their money to bring foreign workmen out here to compete against them, and otherwise weaken their economic position.

Mrs. Fisher was presented at Court; that should satisfy the unionists.

The papers that barrack for immigration have all along been denouncing the city life and urging immigrants to go on the land. Magnificent opportunities for immigrants who will go on the land!

These prospects pan out at 5s a day for a week of 80 hours.

From the pitiful wail of employers' representatives one would imagine that the wheels of industry would stop dead unless more factory hands were available.

Not a word about the healthy country life and the degenerate city. Only a dismal vision of innumerable factories belching forth filthy smoke against an inky sky unrelieved by the slightest sign of nature's smile.

A large reserve army of unemployed is a necessity in a capitalist society. Without it wages could not be kept down, strikes smashed, and extra business rushes coped with.

Therefore the old bogey of immigration is dragged forth, and outsiders are to be deluded into believing that Australia is the workers' Paradise.

The fact that the so-called present prosperity will be shortly followed by an industrial depression must be carefully screened from the intended victims.

By pressing the Ministry to find slaves for the exploiters the employers are laying down a principle which, followed to its logical conclusion, compels the State to give work to the workless.

For if the Government use the people's money to obtain labor for a privileged class when trade is booming, then the Ministry is in duty bound to find work for the unemployed who, in bad times, are out of work, for the simple reason that they have been too industriously piling up profits for the capitalists. Particularly does this doctrine apply to a Labor Ministry that professes to represent all classes.

The fact of the matter is that Australia has reached an economic stage of development that warrants the capitalists demanding more "hands," especially as a bourgeois government is in power, to do their bidding.

It rests with the workers themselves whether they wish to travel towards the economic hell of the factory system, or organise and educate towards their own economic salvation.

Thus to those who reflect deeply upon moral history, few things, I suppose, are more humiliating than to contrast the admiration and profoundly reverential attachment excited by a conqueror, who, through the promptings of simple vanity, through love of fame, or through greed of territory, has wantonly caused the deaths, the sufferings, or the bereavements of thousands, with the abhorrence produced by a single act of murder or robbery committed by a poor and ignorant man, perhaps under the pressure of extreme want or intolerable wrong.—LECKY.

The Roman Catholic Church and Divorce.

AN Italian comrade at Port Pirie sends us the following translated from *L'Asino*, Italy:

"The churches of Christianity retard human progress and condone the foulest crimes.

Instances are frequently occurring, even in this so-called age of enlightenment and justice. I will give an illustration of recent occurrence: The Countess Julia Tasco of Cato, a beautiful and accomplished lady, was sacrificed for aristocratic convenience to wed the Count of Trigona, by whom the Countess bore two daughters. The Count, in five years, squandered in riotous living the income of the Countess, left her by her parents, besides desecrating the home by introducing all sorts of fast women to satisfy his corrupt desires. The poor affectionate wife could no longer stand the brutal treatment of her lawful spouse, and abandoned her home, which had been reduced by the vile conduct of the Count to a cruel mockery. Well, dear reader, you may enquire what this cruel affair has to do with the Romish Church. The point is that what this bloodthirsty Count could not do to his wife under military discipline, was perpetrated under the connivance and protection of the Romish Church, which does not recognise or permit divorce. The priests also, whilst secretly receiving blood-money from the Count, used their influence upon the Countess to induce her to reconcile herself to the hideous life imposed by the conduct of her husband.

It is to be hoped that the day is not far distant when the people will be sufficiently enlightened to throw of the yoke of priests and parsons and substitute the blue sky of a Socialist republic which will make possible marriages of love for love's sake, and will banish for ever the cruel tyrannies and human degradation imposed by social caste and convenience aided and bolstered by priests and parsons who wax fat upon the ignorance and superstitions of the common people."

A. Rutherford writes, commenting on a recent cablegram from London:

"The latest from London, the centre of the social jungle, is that the Pheasant Prince has been feeding 100,000 sparrows with the aid of 100,000 crumbs, at the price of £30,000; the sparrows flocked from the dens and warrens, from the dust bins and hovels of the blackest slums within the jungle of London life. The sparrows were invited to the Prince's private pheasantry, which was built by the forefathers of the slum dwellers. A wave of expectancy passed over the twittering flock prior to the appearance of the Prince himself. The sparrows had been well-informed of his greatness and gallantry, and this is what they heard. The Prince told them that 'London might well be proud of its sparrows, with their marvellous self-restraint, which augured well for their own and their country's future.' Doubtless he referred to their humility and servitude, which pointed to the possibility of further idleness for the Prince, and to future exploitation of his guests. Alas, for the barefaced cant and hypocrisy of kings! Their crusts and crumbs and gross insults but feed and foment the gathering revolution which will brush the landscape of life clear of all noxious charity, and destroy the withering blight of poverty."

We will not have nakedness among us. We forbid it by law and enforce the law. We have as much right to forbid hunger—if we choose. We only prevent nakedness because we object to it—it is indecent. Some day we shall object to hunger, too. Our sense of decency will widen.—Charlotte Perkins Gilman.

Open Letter.

The Working-Class and the Socialist Party.

BY EDWARD BYRNE.

IN THE INTERNATIONAL SOCIALIST of the 15th instant the Party Executive urges all non-party Socialists to join the International Socialist Party. If there were a real International Socialist Party, which stood for the interests of the working class alone, and was not identified in any shape or form with any bourgeois party, it would receive the enthusiastic support of the working class.

What is supposed to be an International Socialist Party at present, is merely a loose affiliation of bourgeois labor parties, and Socialist parties of different nations, among them being the English Labor Party, whose leaders consider it an honor to shake hands with Bill Hosenzollern.

When all the labor parties of the Empire federated, as proposed by the leaders of the English Labor Party, we may see the Australian bourgeoisie represented at an international Socialist Congress, as the English bourgeoisie was represented at the last congress at Copenhagen by Hardie and McDonald.

Among the causes of the apathy of the Australian working class, is a confusion of ideas as to what Socialism really means. The writings of Robert Blatchford and the association of leading Socialists with the Labor Party in its early days as organisers, have contributed largely to this confusion, and it will take some time to clear it up.

Blatchford in "Merrie England" page 105 says: "Nearly all law is more or less Socialistic, for nearly all law implies the right of the State to control individuals for the benefit of the nation. But of late years the law has been steadily becoming more and more Socialistic. I will give you a few examples. The abolition of the toll bars and bridge tolls was Socialistic action, for it made the roads and bridges common property."

He goes on to name other acts, as the "Building Acts," "Truck Acts," "Factory Acts," etc., as Socialistic Acts.

According to this teaching, the English Whig and Tory Parties are Socialist parties, as the greater number of the acts he names were passed by those parties before there was a Socialist or Labor Party in England.

Is it any wonder so many of the working class consider the Labor Party a Socialist Party, when such such is distributed as Socialist literature by the Socialist Federation of Australasia?

The working class is further confused by seeing members of the Socialist Party speaking on Labor platforms, and advising the workers to support the Labor Party. Some of the workers quite naturally consider that, if it be a good thing to support the Labor Party it is foolishness to support two parties for the one purpose, especially when they can be members of the Labor Party by paying a shilling a year, whereas they should pay the same sum monthly to be members of the Socialist Party.

By the way it would be better to allow each branch of the S.F.A. to fix the amount of subscription for itself, instead of having it fixed by an annual conference.

No farther back than Sunday, the 7th instant, the Melbourne Socialists put forward their comrade Mr. Maurice Blackburn, as their champion of the Labor Party to lecture at the Gaiety Theatre, Melbourne, and seemed to be quite unconscious of the ridiculous position they place the Party in.

Here are some choice extracts from his lecture, as reported in their own paper: "Political action was necessary for the Socialist Party, and the Labor Party was willing to give us Socialist measures."

Among the Socialist measures it has given us, are the Conscription Act, and jail for the workers when they refuse to work under iniquitous conditions.

Again he says, "Now Socialists shouldn't be allowed to run the Labor Party. Members of the Socialist Party should support the Labor Party at the next election. If the Socialist Party went into the Labor Party they could govern that Party."

They should not run it, yet they could govern it.

Another gem. "There should be a party pledged to doctrinaire Socialism, but they should also be members of the Labor Party, of its support and management."

On the following Sunday Comrade Jack Curtin acting, presumably, on this advice, spoke at a meeting held at Ballarat under the auspices of the Labor Party, Mr. D. P. Russell, the selected Labor candidate for Ballarat East, at the coming State election, being in the chair.

When Tom Mann formed a branch of the Socialist Party at Ballarat Mr. Russell joined it, although he was at the time a member of the Labor Party, and was appointed secretary, pro tem.

Mr. Russell next appeared as the Labor candidate for Ballarat in the Federal elections last year, and in one of his election speeches he said, "Socialism was visionary but the Labor platform was practical."

According to a report of Comrade Curtin's speech in the Ballarat Courier he said, "Social changes were necessary, and what the Labor Party now wanted was expositors for the change."

Presumably he will be one of them.

According to a report in the Ballarat Star of the same meeting, Comrade Curtin said, "Parliament had done all it possibly could for the working-class."

There are a few things Parliament could still do for the working-class if it wished to legislate for that class, Comrade Curtin to the contrary notwithstanding.

For instance, it could repeal the Conscription Act, and apply the money now spent in preparing boys to shoot down their fathers and brothers when these latter take a holiday without master's consent, and to help evicting landlords (like Billy Hughes) when evicting their tenants, to the payment of old age pensions.

It could also reduce the pension age to forty-five or fifty years, and increase the amount of weekly payments. There is nothing parliament could do under the present that would put the working class in such a good position to wage the industrial war as a proper pension.

One sometimes meets a wage-slave who has acquired his knowledge of Socialism from the writings of Blatchford, and the speeches of such exponents of Socialism as W. T. Mills, and Jack Curtin, and who having found by experience in State railway workshops at Newport that what he thought was State Socialism was worse than capitalism, has arrived at the conclusion that the only remedy for the ills of a wage-slave was to get drunk and to forget his troubles, as advised by King Solomon to do.

Notes from Adelaide.

BY H.S.C.

After a strike lasting a week the Liquor Trade employees have returned to work.

The employers waited on the Minister for Industry, Wilson (the Renmark seal fruit protector) asking him to take action.

Wilson suggested that a conference be held between representatives of the Union and the employers and the Minister to act as Chairman.

This suggestion was adopted by both sides and the result of the conference was that it was agreed that the men should return to work at a minimum rate of 8s per day (this was the wage that the bosses offered before the strike) and that Judge Gordon arbitrate on all matters in dispute, his award to be retrospective from the time of the resumption of work.

Our alleged Labor Government has refused to grant the Booleroo men the increase of wages or to in any way better the working conditions that obtain there. As usual, the Premier has been bluffed by his understrappers (who in reality control his department) and he refuses to believe the men's statements.

Owing to the attitude of the officials in charge of the construction of the Port Lincoln railway line who, it is stated treat the navvies as working bullocks instead of men there is every possibility in the near future that our scab Labor government will bump trouble.

Although there are a large number of unemployed at Yee-lanna and it is impossible to procure accommodation there the Government are advertising for 50 men to go to Yee-lanna but the men have to pay their own fare and to apply on the works for jobs, the reason may be that the Government requires an army of unemployed about the place, hoping by this means to prevent the navvies insisting on being treated like men. The present Government seem determined to educate the workers as to labor (?) politics.

See that your friends subscribe to THE INTERNATIONAL SOCIALIST.

I do not hesitate then to declare that no human being has the right to demand the gratification of his whims, as long as the actual necessities of others are unsatisfied.—Nordau.

The time may come when the man who lays the foundation stone of a manufacture will be able to predict with assurance in what proportion the drunkenness and the unchastity of his city will be increased by his enterprise. Yet he will pursue that enterprise, and mankind will pronounce it to be good.—Lecky.

The great end and aim of humanity in the field of political economy, is not the production of commodities for which a price can be obtained, but to satisfy with its labor the actual organic wants of the body.—Nordau.

Get subscribers for THE INTERNATIONAL SOCIALIST.

Plain Views.

BY W. R. W.

Impudent Imperialists.

Prime Minister Fisher has caused a serious outbreak of rabid, jingoistic, impudent imperialism here and in Britain. He seems to have remarked, just before he left Britain that Britain, and the English-speaking overseas dominions, were not an empire, but were five loosely associated nations, free to sever their connection with each other at any time and go alone. This commonplace truism was seized by imperialists who were already in a raving passion with Laurier and Fisher over their attitude at the Imperial Conference. Canada, South Africa, and Australia were expected to follow the New Zealand Premier into a closer union with Britain, but Fisher and Laurier, and Botha refused to do so, and the imperialists were just waiting for a chance to worry any one of those delegates when Mr. Fisher spoke of the empire. Without stopping to notice that what Mr. Fisher said was true, and had been said many times before, they rushed into print to hurl anathemas at the poor man. There was a terrible uproar, and Dr. Arthur repudiated Mr. Fisher in disgust. Even Mr. Hughes was staggered, and doubted if the dreadful news was true, but if it was—if Mr. Fisher had really delivered himself of this crumb of truth—then goddelpin, for he Mr. Hughes would willingly help to cut his political throat, and, in duty to the empire, take the Prime Ministership himself. Unfortunately for Mr. Hughes, the grand imperial party, the empire swashbucklers, and the underground engineers of Capitalism, Mr. Fisher denies that he did give expression to the truth which caused all the rampaging.

The Black Hand.

Now and then we read in the press of the existence of the "Black Hand" secret society, which we are led to believe is a combination of all murderers yet unhung, working in secret for the destruction of everything, and aiming at nothing but their own aggrandisement. This popular conception of the "Black Hand" society has but an element of truth in it, but in the main it is false, and is, in fact, a creation of the "Black Hand" itself.

The real "Black Hand" is Capitalism, one hand of which is black with deceit, bribery, corruption, and the destruction of truth, and the other red with murders committed in time of war and also in time of peace. Capitalism works both secretly and openly. All the illiberal and reactionary forces we see at work around us, are set in motion by the "Black Hand" of capitalism.

When we fight conscription, militarism, and war, we fight capitalism.

Bogus patriotism, loyalty, monarchism, empire expansion, racial hatred, corrupt newspapers, corrupt politicians, poverty, slums, degradation, starvation, insane luxury, unpaid labor, infant mortality, race suicide, and race murder are due to the Black Hand of Capitalism.

The twentieth century is confronted by a nightmarish and wicked foe—more squalid and corrupt in its inner nature and more imposing in its outward show—than any that has hitherto defied the mental powers of mankind. The battle is between the "interests" of Capitalism and honest industry. Church, press, throne, and legislature are on the side of the modern Moloch—Capitalism. All financial combinations support those institutions which are imperialistic and warlike, for war means power to the "interests," and paralysis to liberty and labor. Every kind of improvement must wait until we build up an army and navy to safeguard capitalism; citizens must be compelled to become soldiers; boys must be drilled in schools, while the school master stands idle; voters must be turned into fighters; fighters into foreign conquerors, or strike breakers; and citizens must become ciphers; and all in order that capitalism may trample first on the rights of peoples abroad, and then upon the home rights of those who fight its battles. It is Capitalism against Industrialism all the time and everywhere.

Political Squalor.

When we remember the tremendous enthusiasm of the Political Labor Leagues at the last State elections, and the delirium of delight with which the victory of Labor over Liberalism was received, we cannot help feeling a certain amount of pity for the rank and file in the bitter disappointment which has overtaken them. They hoped for great things from the McGowan Ministry, and now the Ministry is dying of heart failure without even repealing the hated Coercion Act. And the manner of its dying is quite in keeping with its squalid life. Premier McGowan, believing in the professions of friendship expressed by all the old-time enemies of labor, assembled at a banquet at Sydney Town Hall, was cajoled into undertaking a trip to see the Coronation madness. That was point one to Liberalism, which then proceeded to work against McGowan's government for all it was worth. After months of underground sapping and mining,

the Liberal engineers discovered that the Ministry's weakest spots were at Liverpool Plains and Mudgee. Liberal sappers were sent up to those places, and after a few weeks work, all was ready for the explosion of the mines. Mr. Wade moved his vote of censure, and in the middle of the debate thereon, the Labor members for Mudgee and Liverpool Plains deserted the Government and resigned. Their consciences, they said, impelled them to throw up two years salary and perks—perhaps a thousand pounds each—and go back to hard pick-and-shovel graft for as many shillings, and though they were bosom friends, living together, working and playing together, neither knew that the other was resigning until they heard the resignations announced in the Assembly. Nor did the great Liberal Party know that the two members were going to resign. Their organizers were in those districts by accident, so to speak, merely looking at the moon, and the lovely sheep and cabbages which grow there, and taking not a bit of notice of the political galeots. The whole of the circumstances look extremely squalid, yet we hear people on the trams and trains soberly discussing the "political situation," and marvelling at the remarkable coincidence of there being liberal organizers in the very constituencies, from which the Labor members resigned, some weeks before such resignations were handed in. Fairy tales are all right, but this political story savors too much of what Moncreux Conway would call Demonology and Devil-love, more so as since, the great explosion having failed, steps are being taken by the bosses of the Labor Party to whitewash the two deserters.

S.F.A. News & Notes.

Sydney Jottings.

All meetings were highly successful. Comrades Grant, Chambers and Reece have made wonderful improvement in speaking.

In the Domain Rutherford gave a very luminous address on "Industrial Unionism," and his points were well appreciated. Comrade Blanc lectured at the same meeting on "Giordano Bruno: Philosopher and Martyr." Very marked attention was given to his interesting lecture, the audience appreciating the intellectual treat.

A good sale of literature and papers was reported.

At the last meeting of the party an organizing committee was elected, comrades Fulham, Tracy, Riley, Thompson, Chambers and Moncrieff being elected.

Comrades Tracy and Miss Kerr were elected auditors for the ensuing half-year.

Last Thursday the first speakers' class was held at the rooms under the charge of Comrade Wilson. There was a good roll up of members who were initiated into the first principles of speaking.

Gratifying news has been received from Queensland, and it is possible that branches of the Party will be formed in that backward State shortly.

The Executive's and Secretary's appeals are having a good effect, the membership of the party is increasing through those appeals.

Last Saturday evening an orchestra composed of members and friends gave a splendid feast of music that was thoroughly appreciated. Those who supplied the music were Major, Ireland, Tracy and Messrs. B. Lomas, Jacobs, Harradenec, and brothers Knox.

It is to be hoped that a similar entertainment will be given by these visitors shortly.

Broken Hill.

On Sunday night comrade B. Kendall lectured on "The McNamara Conspiracy Case."

There was a large attendance and great interest taken in the lecture.

The lecturer gave full details of the arrest of the union officials on the "faked" charge of dynamiting the Los Angeles Times office.

South Australia.

On Sunday night comrade Moyle gave an interesting address to a large audience on "Labor Power."

Next Sunday comrade Barringer will deliver an address entitled "Parasitic Evolution."

A concert and social will be held in the Hall on Tuesday next.

The London dockers' strike ended successfully for the men. All their demands were granted.

The dockers at Amsterdam were also successful.

What theory has neglected up to the present time, practice will soon set about in earnest, viz., to demonstrate the preposterousness of the definitions and principles of the present science of political economy invented and maintained by and for Capital, and accepted without enquiry by the world. —Nordau.

Undemocratic Coronation Extravagance.

At Carlton Hall, Summer Hill, on Sunday, July 16, Dr. Zillman contended that while we were ruled by a plutocratic power, our political enfranchisement was of little worth. "We may as well," he said, "be under absolute despotism if we are not industrially free. We are completely bound down, hands and feet, by Britain's money king, and though in theory and name we have a democratic form of government, we are actually as helpless as babes in the grip of a giant. Industrially we are now where we were politically when the Stuarts and the Tudors ruled. It is something to have gained political freedom, but that is, after all, not even the half loaf of a democratic government. The great struggle is still before us. How is it to be won? Military warfare never won a fight for true freedom. The two greatest powers that ever came into this world for the uplifting of humanity were Buddha and Christ, who preached the conquest of self-interest, and the subordination of all social forces for the general good. Empirics, theorists, and all political social reformers, who come to us with their nostrums for reconstructing society, never did one hundredth part of the good for humanity that was done by those two great teachers. The reformers had their 'case for the working man' and every other man, and it was a cast iron case, a mould of steel into which they would place humanity as so much dough, and turn it out according to a certain pattern. True reformers of the Christ type bring a principle of vitality. They treat humanity, not as dough, but as a tree that can grow if the conditions are favorable. Mr. Strachey, the editor of the London Spectator, argues that without self-interest the whole social fabric would fall to pieces, and pictures the Canadian farmers toiling in the Far West to improve their properties and build up homes. But these men are doing this, not so much for self as for their dear ones. It is individual greed and selfishness, beyond individual requirements, that is the one great general evil. Capitalism, which has been built up by the greed of Goulds and Rothchilds and less powerful exploiters, where unused accumulations rob society generally, is the evil of evils.

Our pretence of democracy is a sham. It is out of place that representatives of a democratic people should be hobnobbing with crowned princes and the old time frequenters of courts and palaces. A great revolution and reaction may be predicted, for the whole parade and show, with its enormous waste and extravagance, cannot but strike one as altogether inconsistent with Democratic economy and simplicity. In other ways there is an enormous and wicked waste. Lands are locked up, for example, while millions of the landless and workless are starving for want of food. There are large portions of non-producing professional classes in the church, the law, the military, and the Civil service, not to speak of the enthroned and highly endowed judicial classes. Our curious society, with millionaires at one end and a million mendicants at the other, with the powerful plutocracy and the penniless pauper, shows that wilful waste and extravagance have their Karma, and that, as we sow so we shall reap."

The Queensland Sugar Strike.

Mr. George Roland writes:

The sugar workers of Queensland are striking for an eight-hour day, 30s a week and rations, and a reduction of the 25 per cent earnings retained by the employer in cases of contract work. The cane cutters are willing to allow one pound per month on the first two months to be retained to the end of the contract.

Most of the cane farmers are willing to give fair concessions, but the big mills, and especially the C.S.R. Coy., will not allow it. The Coy. is a monopoly that holds the Australian sugar industry in the hollow of its hand.

Can the sugar industry pay the demands of the workers? Yes, it can. It pays the C.S.R. Coy. a net profit of £4 2s 6d per ton and the millers a net profit of £3 10s per ton. These two items mean £7 12s 6d per ton, or an amount equal to one-third the value of refined sugar. The industry also pays high prices for the land.

The sugar industry is one of many other industries exploited, as Knibbs' year book shows that for the eight years ending 1909, the increased annual production of the people of Australia amounted to £10 5s 2d per head. The producers do not get it.

There are 6,000 Queensland sugar workers in strike camps, with as much determination as if they were prepared to resist a foreign foe. But is not the foe within our gates the greater enemy of the people?

The system that allows the few to rob the many should be the target for every honest man's attack.

Violet Sullivan was severely scalded at the Mockbell cafe, Sydney, through a coffee urn bursting.

The quick change artists are once more advertising their performances for the amusement of the workers of N.S.W., in their favorite and original characters of tumblers, contortionists and political acrobats. The only change in the program is occasioned by the late unfortunate accident to Mr. Nielsen, who, while doing the renowned sword-swallowing trick, thought he got the sword stuck in his throat, and he is now in hospital under x-ray treatment. Up to present date the political doctors have been able to discover only a safety pin buried in the soft tissues of his bump of bumpousness. Mr. Trefle, the celebrated tick-tracker will oblige with a turn, while his colleague is temporarily off the boards. Mr. Griffiths, the clever calculating mule, will solve the most complicated problems set for him by members of the delighted audience. Mr. Beeby (by special Hoskins' request) will go through his coercion turn; and the minor members of the troupe will bang tambourines, kick off Mr. Eddy's hat, and do many funny turns which never fail to bring down the gallery. Jimmy McGowan, the converted clown from New York, will on his return jump through the hoop in Court dress, while Speaker Cann sings "Yipp-a-yiddy! Walk up, walk up, ladies and gentlemen; and after the adjournment you will once more see Live lion Holman, stuffed with straw, sleeping with one eye open behind the bars. To him will enter lion-tamer Wade with red hot poker! But don't be nervous ladies and gentlemen. A word in your ears. The poker is not really red-hot; it is only painted a glowing red, and poor Mr. Holman is never really hurt. On the contrary; he and his tamer frequently have a drink together behind the scenes after the performance. . . . But the play's the thing! It is well worth ALL the money (and that's not a little) which you pay for it. . . . So walk up, walk up, ladies and gentlemen."

Maintenance Fund.

For "The International Socialist."

Miss Kerr 1s, Slade 2s, Wegner 1s, F.H. 1s, Mrs. H. E. Holland 1s, G. Young 1s, F. J. Riley 1s, Knowles 2s, Columbar 2s, Ackling 1s, Duffield 2s, D. Roger 1s, A. Binkins 2s, A. Larsen 1s, Dummer 2s, O.W.J. 1s, Carew 2s, Chambers 3s, Baulman 2s, J. Wilson 1s, Denford 1s, L. Black 1s, E.J.L. 2s, J. H. Corbett 1s, Rutherford 1s, Mrs. Burns 2s, Kettney 1s, Coonamble Friends 5s, W. Layley (Victoria) 5s, A.H. 1s, M. Muller 1s, A. Budd (Dubbo) 2s, Friends (Market-street) 1s 4d, Dunker 1s, J.B. 1s. Total for week, £2 16s 1d.

The Press Fund.

Amounts donated to this Fund are devoted solely to liquidating the debt on the Printing Plant used to produce THE INTERNATIONAL SOCIALIST.

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A Book that all Socialists should Read.

My Country, Right or Wrong

BY
GUSTAVE HERVE.

A Second Consignment of this epoch-making work, for writing which the author is now suffering 4 years' imprisonment in a French military prison, is now on hand. Write at once to

SECRETARY, LITERATURE DEPARTMENT,

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The Price is 4s 6d, posted 5s 2d. Cash must accompany all orders.

NOTICE.

MEMBERS attention is drawn to the general meeting of the Party to be held next Tuesday evening. Business important. J. BLUMENTHAL, Sec.

CRISPUS ATTACKS.

Crispus Attacks is the best educated man to pull in the row between the Northern and Southern States of America.

THINE God for a land where pride is clipped,
Where arrogance stalks apart;
Where law and song, and loathing of wrong are
words of the common heart;
Where the masses honor straightforward strength
and know when veins are bled,
That the bluest blood is putrid blood that the
people's blood is red!

And honor to Crispus Attacks, who was leader
and voice that day;
The first to defy, and the first to die with Mayer-
jick, Carr and Gray.
Call it riot or revolution, his hand first clenched
at the crown;
His feet were the first in perilous place to pull the
king's crown down,
His breast was the first to rent apart that liberty's
stream might flow;
For our freedom now and forever his head was the
first laid low.

Call it riot or revolution, or mob or crowd, as you
may,
Such deaths have been seeds of nations, such lines
shall be honored for aye.
They were lawless hands to the lawless—but mar-
tyrs to Paul Revere;
And Ois and Hancock and Warren real spirit
and meaning clear.
Ye teachers, answer; what shall be done when
just men stand in the dock,
When the outfit is robed in crime, and his
swords keep the lock?

When torture is robbed of clemency, and guilt is
without remorse;
When the tiger and panther are gentler than the
Christian slave's curse;
When law is a satrap's menace, and order the drift
of a horse—
Shall the people kneel to be trampled, and bare
their neck to the sword?

Not so! By this stone of Resistance that Boston
raises here!
By the old North Church's lanterns, and the riding
of Paul Revere!
Not so! By Paris of nine-three and Viter of ninety-
eight!
By Toussaint in San Domingo! by the horror of
Delhi's gate!
By Adams' word to Hutchinson! by the tea that
is brewing still!
By the farmers that met the soldiers at Concord
and Bunker Hill!

Not so, not so! Till the world is done, the shadow
of wrong is dread;
The crowd that bends to a lord to-day, to-morrow
shall strike him dead.
There is only one thing changes; the earth
teal from under our feet,
The times and manners are passing moods, and
the laws are incomplete;
The slave is the wretch who wields the lash, and
not the man in the gyves!

There is only one test of contract—is it willing, is
it good?
There is only one guard of equal right—the unity
of blood;
There is never a mind unchained and true, that
class or race allows;
There is never a law to be obeyed that reason dis-
allows;
There is never a legal sin but grows to the law's
disaster.
The master shall drop his whip, and the slave
shall enslave the master.

JOHN BOYCE O'REILLY.

International Notes.

America.

The wife of McManigal, the informer, is lying seriously ill with paralysis of the lower limbs.

The woman's illness is the result of constant espionage by the police.

It will be remembered that McManigal made an alleged confession in which he stated that the two union men, the McManigal brothers, who are now on trial, were responsible for the dynamiting of the Los Angeles Times.

The police have been endeavoring to force Mrs. McManigal to give evidence in support of the charges, but their efforts were in vain.

The Western Federation of Miners of America has condemned the "boy scout" movement as belittling flunkies, and inculcating a spirit of militarism.

Austria.

The German Social-Democrats in Austria polled 512,012 votes, an increase of 27,651 over last elections.

France.

Just before the trial of the editor of the *Guerrilla Socialiste*, which took place on June 6, for an article dedicated to the exploits of the French army in Morocco and signed "Un Sans-Patrie," a letter was received by the Procurator General from Herve, written in prison, in which the latter proclaims himself the author of the incriminating article, and desires to be included in the prosecution.

In spite of Herve's noble letter, the court actually condemned the editor Auroy to six months' imprisonment.

Japan.

Some idea of the conditions which govern freedom of speech in Japan may be gained by the following examples.

In 1892 Prof. Kume, at the Tokio University, was compelled to resign because he had, as professor of history, cited historical facts from the lives of former Japanese monarchs which were not contained in the official instruction books.

The late Minister of Instruction once set on foot a purely scientific investigation as to how things would be in Japan if it were a Republic. The idea, though only expressed in a scientific work, was thought so dangerous for a Minister of Public Instruction that he too was forced to quit his post.

A newspaper in Nagasaki published a treatise on the influence of women on the Japanese Court a hundred years ago. This publication which also only contained historical facts, was condemned as an insult to the royal ancestors, and not only the writer and editor, but also the publisher, the composers and printers were condemned, some to long years in prison and some to enormous fines, while the further publication of the paper was prevented.

On the occasion of the execution of the twelve "anarchists" a Christian priest in Yokohama prayed in church for the souls of those who had been executed. He was thrown into prison on the following day. A Yokohama journal criticised this, saying that a priest had the right to pray for the dead. Proceedings were forthwith taken against the editor and the paper confiscated.

A fanatical official expressed the opinion that "one could not wonder at these senseless prayers, for a church which worshipped as God an insurgent against the laws of the State, who had been crucified on that account, must of course protect the Anarchists" and that "the whole Christian teaching ought to be thrown out of the country."

This is freedom of speech and of the press in Japan in the era of enlightenment.

Germany.

A Socialist meeting for the deaf and dumb was recently held in Berlin, at which 300 were present, a good number of which gave their adherence to our party.

A special edition of *Neue Zeit* is published periodically in the Brail for their benefit.

Switzerland.

The Law regarding sickness—and accident—insurance has been passed by the National Council and Standerrat.

Lisbon.

The result of the recent elections promises well for Socialism. In Oporto the nine Socialist candidates polled on an average 900 votes, the nine in Lisbon polled on an average more than 400, the two in Goya more than 600. In Torres Vedras 225 votes were given to the Socialist candidate, and in Aldea Galega, a country district, 192. Even in the town of Coimbra our candidate polled 88 votes.

Russia.

Our comrade Bogdan Khrumantz (also known by the names Ruben and Radin) has fallen a victim to the typhus epidemic in the pestilential prison at Baku where he was taken after his last arrest.

Why Low Prices will not Benefit the Working Class.

"Give us lower prices, cheaper food, cheaper clothing, the grocer and clothier, the butcher and coal dealer are robbing us," is the cry that is heard on every hand. "Down with the trust and high prices so that a working man can live!"

You've heard it. Certainly. Perhaps you have been complaining along that line yourself. If so, I want to ask you a question: In the "good old days" before the trusts came, you bought a certain article say for £10. You say it was worth it, and you were not robbed. True. But tell me why you gave £10 for it. Why could you not buy it for £8? Why was the article and £10 in money equal in value? Now, remember, if you cannot explain this intelligently, you cannot explain intelligently whether you pay more for things than they are worth to-day. As a matter of fact, the wage-workers are the only ones that are robbed, and they are robbed in one place only, and that place is the slave pen where they work, be it factory, railroad, department store, post-office or farm. The hand that pays you for your work is the hand that robs you. Remember that.

It is also true that lower prices will not benefit you (the worker) in the least, under industrial conditions as existing to-day.

In the first place, let's take just a glimpse at the industrial world and what conditions we have to contend with. (1) In the factories and workshops, farms and railroads, everywhere, we see men, women and children toiling long hours over machines that have increased their productive powers many fold. (As a result of this labor-saving machinery, together with the necessity of those who operate that machinery, to work as many hours a day as ever, we

see on the streets thousands of men out of work—looking for jobs. (3) We see labor divided into ineffective craft companies, some flying their white flags of truce and merely looking on while others go to defeat after defeat single handed and unaided. (4) We see the capitalists united on the economic field regardless of craft, industry, race, color, age, sex, politics and religion—everything.

Their economic interests are identical and they know it.

That is enough. Now in the face of these conditions, do you workers who have been working and agitating spending time and money advocating measures that would merely "decrease the cost of living" do you think for a minute, that under these conditions you would be benefitted by them? Not one iota.

For an illustration let us say that horses require on the average about 15lbs of hay and 6qts. of grain daily to keep them in average working condition. Now if you own and work a horse you must provide it with that amount whether the prices of hay and grain be low or high. Or you must give your man "John" daily, money enough to keep your horse in condition. Now if the prices of hay and grain fell, you and not the horse would be the winner, as the horse would require the same amount of feed as before.

The same with the working class. They require the same amount of necessities yearly, be prices low or high. When prices fall, the unemployed eager to work for even the bare necessities of life; will work for a wage that will buy those necessities and take the jobs away from those working.

So "low price" will not benefit you any more than they would the horse as long as you by doing the work of two men help to perpetuate the army of unemployed which acts as an automatic regulator and reducer of wages.

When you are agitating for "lower prices on the necessities of life," you are also agitating for lower prices on the commodity you sell, labor power. When the prices of the necessities of life fall, wages will follow, just as sure as the mercury in a thermometer shrinks in cold weather.

Under existing conditions, high prices for labor power and lower prices for the necessities of life, would be as great a phenomenon as a river flowing up the mountain, or rocks floating on the surface of the ocean.

It is argued sometimes that Socialism has never been tried and we do not know whether it would work or not. Well, "low cost of living"ism has been tried, on a large scale, too, in England, after the repeal of the corn law.

How did it work? Excellent, i.e. for the employers. Wages once started downward did not stop where the cost of living did but went still lower. Result—a lower standard of living for the workers. Who wants to see this repeated in America? Not the workers, surely. In conclusion, I will say that it is of the utmost importance that the working class understand such things as this: "Will it benefit the whole working class?" That's the question to apply to every proposition that comes up and the way to find out whether it will or not is to apply the test of Marxian Economics. Education is the greatest need of the hour; without it, there is little hope. As education grows, organization will grow. An educated working-class will waste no time chasing will-o-the-wisps, but press on and on to Industrial Freedom.—CLYDE L. SYDNEY, in the *International Socialist Review*.

Capitalism's Trail of Blood.

*For it blood be the price of all your wealth,
And God! we have paid it in full!*

Robert McPherson was crushed by a log rolled off the punt and jamming him against the sponson of a steamer lying alongside the wharf at Lismore. The strain of the logs caused the moorings ropes to break, and the deceased fell into the water.

William Havers fell from his cart in Paddington, receiving serious injuries to his neck.

T. Sinclair was injured while working in a coach factory at Dubbo.

An apprentice, Leslie Dunkin, at Hodgkinson's engineering foundry in Newtown, was caught in the belting of the machinery, and seriously injured. He was whirled round several times before he was released. Every stitch of his clothing was torn off. His spine was injured and his skull fractured while there were compound fracture of the left arm and collarbone.

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READ, not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.—FRANCIS BACON.

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THE CALF-PATH.

ONE day through the primeval wood,
A calf walked home, as good calves should
But made a trail all bent-askew.
A crooked trail as all calves do,
Since then two hundred years have fled,
And I infer the calf is dead,
But still he left behind his trail,
And thereby hangs my mortal tale.
The trail was taken up next day
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-wethers always do,
And from that day o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath,
Because it was a crooked path;
But still they followed—do not laugh—
The first migrations of that calf;
And through this winding woodway stalked
Because he wobbled when he walked.
This forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load,
Tolled on beneath the burning sun,
And travelled some three miles in one,
And thus a century and a half
They trod the footsteps of that calf.
The years passed on in swift fleet,
The village road became a street,
And this, before the men were ware,
A city's crowded thoroughfare;
And soon the central street was this
Of a renowned metropolis.
And men two centuries and a half
Trod in the footsteps of that calf.
Each day a hundred thousands rout
Followed the zigzag calf about,
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day:
For this such reverence is lent
To well-established precedent,
A moral lesson this must teach,
Were I ordained and called to preach,
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done.
They follow in the beaten track,
An' out and in, and forth and back,
And still their devious route pursue,
To keep the path the others do,
But how the wise old wood-gods laugh,
Who saw that first primeval calf!
And many things this tale might teach—
But I am not ordained to preach.
—SAM WALTER FOSB.

What Mean these Strikes.

BY A. REES.

What mean these strikes? Do you think for one moment that while you have masters you can get on without these strikes. Do you think you can get concessions off the master class that will enable you to work contentedly. Workers it is an absurdity, not until you are your own masters can you expect to have any reasonable working conditions. Say, by what right does any man call himself your master; what man is good enough to be master of another. What mean these strikes, say! By the latest statistics the working class get only about 25 per cent of the wealth they produce. Who gets the rest? Let us see. There are your royalty, the relations and friends of royalty—a parasitic class who are of absolutely no use to humanity, yet they are living on the best of food, clothing, and wealth of leisure, education, etc. Then there are the teachers of Christ-worship, God-worship, monotheists and polytheists. What are they but liars, traitors, and parasites on the working class. They tell you to thank a God for your food, food that has been produced by child and sweated labor on the farms; it is our children's and wage-slaves' life and blood that we are living on. Then they tell us to thank this God for our raiment, again mostly produced by youth labor; and young women who in many cases have not only to slave all day in our factories, but have to resort to prostitution as well to enable them to get the necessities of life. The wowers sow not, neither do the reap, yet the workers with all their labor are not arrayed like unto them. Then another class of parasite that gets a share of this wealth that you workers produce, but do not enjoy, are the soldiers and navy men who are trained to murder not only the soldiers and sailors of other countries but they are used to bludgeon you and shoot you and your wives, sisters, brothers and friends for striking against your oppressors. They murder you in the interests of the master class.

Then there is the great capitalist class who depend on the capitalistic system to bleed you, to drive you with a more cruel lash than ever the chattel slave owners possessed. By holding the means of production, distribution and exchange of the world's wealth, the capitalistic class have you workers at their mercy.

Say, wage-slaves, is it not time you took your coats off to death grips with your enemy. Never before did humanity have their enemy so plainly in front of them as

they have to-day. There the huge monster stands with all his lesser blood-sucking tentacles, but across his heart you see his vital spot marked "capitalism," strike him there and he falls and humanity will stand delivered and free.

Socialist Fables.

The Golden Ladder.

BY W.R.W.

MANY years ago, a young man Jacob stole his brother's birthright, and left his father's house in the land of Gerar to go into an adjoining country to make his home.

On the way, he slept one night in a lonely place, and had a dream, in which he saw a great ladder reaching from earth to heaven, and angels ascending and descending.

In the morning, the young man pondered upon his dream; and interpreted it to mean that the ladder he had seen was made of gold, and that only with a ladder of gold could the mansions of felicity be reached. The angels he had seen ascending and descending were the successful and unsuccessful, fortunate and unfortunate, rich and poor—of this world.

He told himself that this was the House of God and he had seen the gate of heaven. He made a vow that he would acquire gold and ascend by that means into the realms of bliss, and, having made this resolution, he continued his journey, and ere long, came to a place where a well-to-do uncle of his resided with his two daughters.

Jacob fell deeply in love with the youngest of Uncle Laban's daughters, and served her father seven years for her, but when the wedding day came, Jacob was tricked into marrying the elder daughter, and was compelled to serve seven years more for the one he loved.

At the end of the second period, he married the second daughter, and having proved himself, an able manager of Laban's flocks and herds, was engaged for a further period, his wages to be the small proportion of speckled and spotted cattle and the brown sheep of his uncle's flocks and herds.

But Jacob was a skillful breeder, with a knowledge of "artificial selection," and he caused the cattle and sheep to breed more for him than for his uncle, and he grew rapidly rich while Laban and his sons grumbled.

Several times, Laban altered the agreement, but always the cattle and sheep bore the particular kind which had to go to Jacob.

At last Laban's sons said: "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all his glory." And Jacob saw that Laban looked at him with an unfriendly eye, so he resolved, that as he had gotten all he could out of his uncle, and was now wealthy, he had better retire to some distant place where he could enjoy his wealth.

So, with his wives and servants, he set out with his cattle and sheep, to journey in the direction of Seir and the country of Edom, where his brother lived.

He had become possessed of wealth, but found that his wealth did not enable him to ascend into the blissful state he had seen in his dream. He knew his wealth represented ill-gotten gains, and his conscience tortured him. He knew that he had robbed his brother of his birthright, and he was unhappy.

He found that Laban, whom he had cheated was pursuing him, and he did not know but that his defrauded brother was on his way to meet and chastise him. He felt that he was descending the golden ladder further and further from the mansion of felicity to which he thought a ladder of gold would lead him.

He was like one of the angels he had seen descending in his dream, and he felt himself going lower and lower into the depths of misery and despair. And it was all for gold—the gold which he had thought would bring him happiness.

After seven days pursuit, his uncle overtook, and bitterly reproached him for robbing him of his wealth, his daughters, and his household gods. He pointed out that it was in his power to take everything from Jacob, but did not desire to do so. All he wanted was to kiss his daughters and part in friendship. "Wherefore," he asked, "didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp."

And Jacob said: "Because I was afraid."

He knew that he had acted the part of a cheat to obtain his wealth, and he now had to humble himself and assume the melancholy role of a coward and plead before his outraged uncle.

Laban, satisfied with Jacob's apparent repentance, readily forgave him, kissed his daughters, and sent his son-in-law on his way relieved in mind and happier in the knowledge that at least one whom he had wronged had forgiven him.

But there still remained his brother in the land to which he was tending; and he did not know how his brother would receive him. He prayed that night, but did not

get relief, and in the morning resolved to offer his brother a large portion of his wealth—the wealth which seemed to be a curse to him—as a peace offering.

He sent messengers to his brother with a large herd of cattle, camels, sheep and goats, and his brother came with four hundred men, to meet him.

Jacob was dreadfully alarmed when he saw his brother with such a large force, but Esau fell on his neck and wept over his younger brother. He refused to accept the large present which Jacob offered, until he saw that his brother could not be happy unless he received it, when he took it.

And Jacob built his house in the land where his brother Esau resided, and built an altar to "Justice," to remind his descendants that they could never enter the heaven of happiness with a ladder made of ill-gotten gold.

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Saturday, 5th.

Newtown Bridge.—Slade, Walsh, Reece, Ackling.

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Sunday, August 13.

Domain.—Whitmore (chair) Blane, Rutherford.

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Bathurst-st.—Ackling, Blumenthal, Rutherford.

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Friday, 11th.

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J. BLUMENTHAL, Secretary.

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